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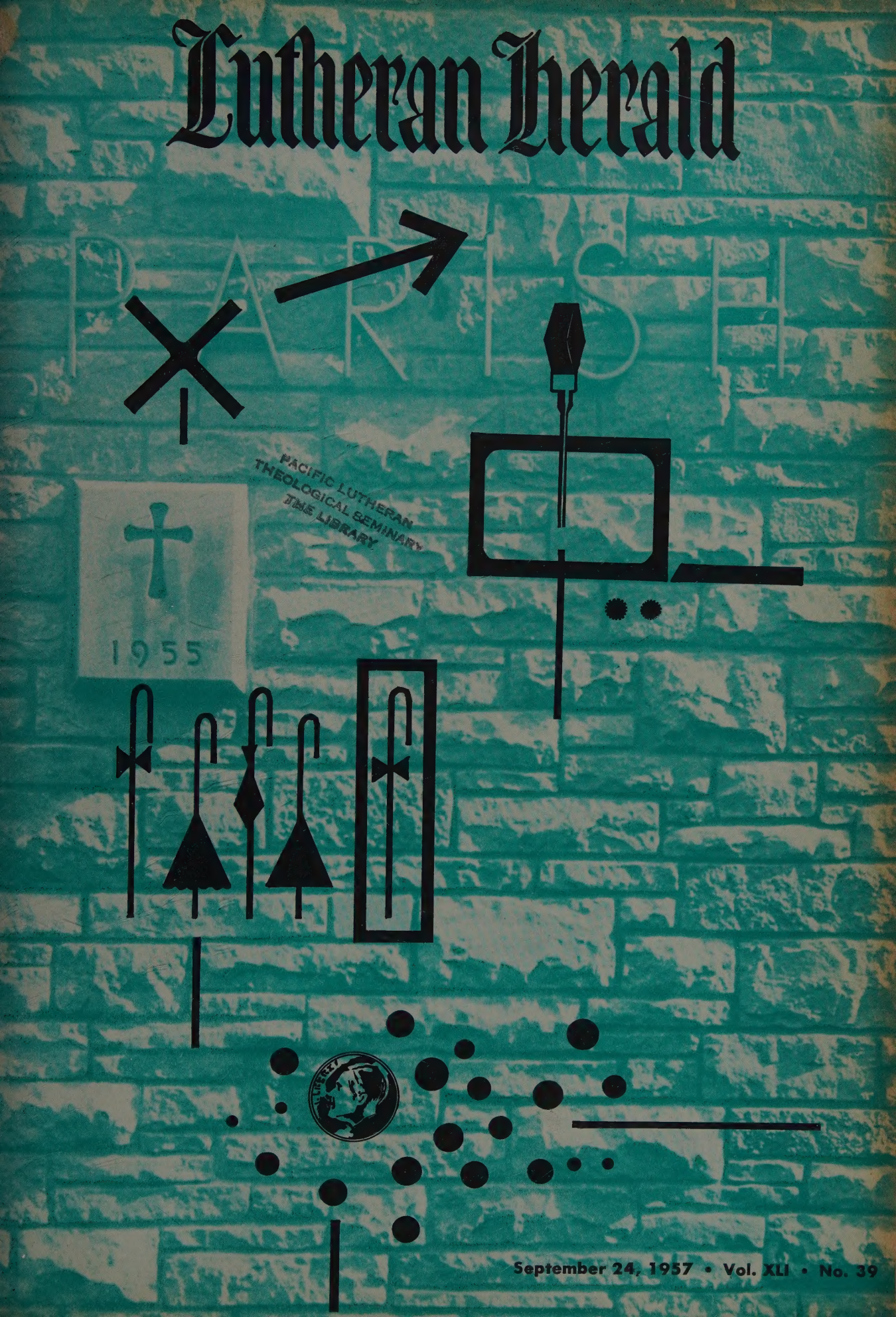

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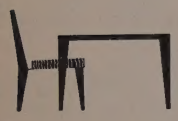

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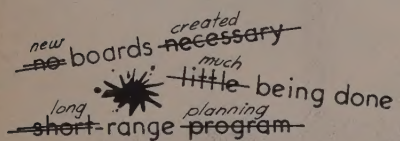

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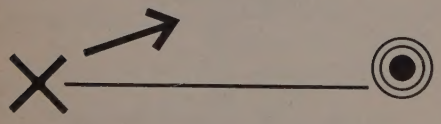

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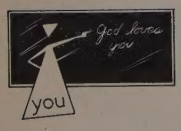

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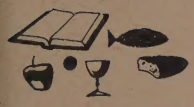

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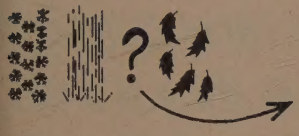

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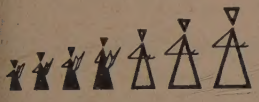

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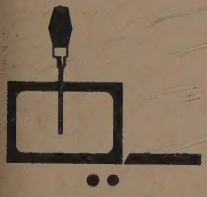

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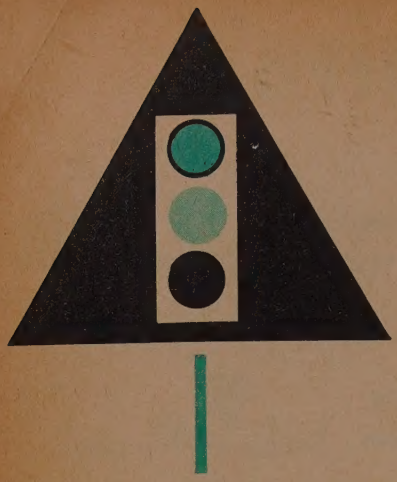


Because Christ Commanded: Go-Teach-Every

Christian feels compelled to do something about telling others the story of Jesus Christ. Not everyone reaches that goal. But every Christian knows it should be done.

This is the reason over four million Americans teach Sunday school. It is why ELC members spent several million dollars on parish education buildings last year. It is why the largest, the median, and the smallest districts of the ELC have voted to call full-time directors of parish education, and other districts are discussing such a step. It is one of the reasons you are reading this page and this special parish education issue of the LUTHERAN HERALD.

Numerous motives lie behind these actions, but the uneasy restlessness of an uncompleted task—a reasonable task for the Lord to require—underlies them all. Because Christ said "teach them to observe all that I have commanded," and because every educator knows the importance of the learner's participation in the educational process, the task is seen in proper perspective only when stated in terms of what happens in the learner.

Our responsibility is "to assist each individual in his response and witness to the eternal and incarnate Word of God as he grows within the community of the church toward greater maturity in his Christian life through ever deepening understandings, more wholesome attitudes and more responsible patterns of actions with reference to his relationship to God, with the Christian church, to the Bible, with his fellow men, to the physical world and with himself."*

Teaching for tomorrow is, therefore, vitally concerned with learning for tomorrow. The articles and illustrations in this issue of the LUTHERAN HERALD present a vivid review of attempts now being made and of needs yet to be faced to fulfill Christ's command: GO—TEACH.

C. RICHARD EVENSON

*Quoted from the "Objectives of Christian Education," prepared in connection with the Long Range Program of the boards of parish education of the National Lutheran Council Churches.

One in Three Congregations Have A New...

. . . parish education building. How will we use them? What about our intentions?

At Yale University—so the story goes—students were surprised to see an improvised sign over the main entrance of the new library. The sign asserted "This is not the library. The library is inside." Students and faculty recognized immediately an habitual error: the confusion of a collection of books with what a library really is, and the building.

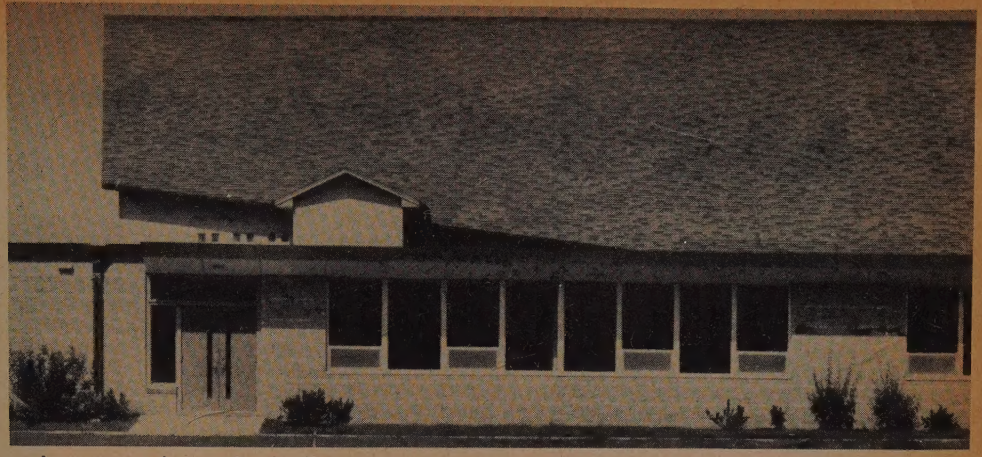
The serious college pranksters may well have read their grandfathers' favorite humorist, Mr. Dooley, who on at least one occasion had something to say about Carnegie libraries.

"Does he give th' books that go with it?" asked Mr. Hennessy.

"Books?" said Mr. Dooley. "What are ye talkin' about? D'ye know what a libry is? A Carnaygie libry is a large brown-stone, impenethrible building with th' name iv th' maker blown on th' dure, and libry, fr'm th' Greek wurrds, libus, a book, and ary, sildom—sildom a book. A Carnaygie libry is archytechoor, not lithrachoor."

To what extent do we similarly confuse architecture and education, building and what should go on inside? Throughout our nation and within the ELC, numerous "educational units"

TEACHING FOR



have been constructed by congregations —splendid buildings upon which have been lavished thought, energy, materials, and money. But what do we intend to do? To what extent are we satisfied with the word "Education" carved over the entrance? What thought, energy, and money are being expended on what goes on inside? Too many congregations have thought only quantitatively: to gain more space for about the same educational program they have always had.

Men are intentional beings—they have purposes and they can envision ends. Our intention is revealed by our attention. If we fail to pay attention to the quality of what goes on inside these structures, we betray the largely quantitative character of our intentions.

Some congregations have had conscious qualitative concern equal to a sense of quantitative needs. Four areas have received fruitful attention: program, teaching, materials, and budget. They have indicated that instruments are to be used and are not to be substitutes for purposes.

The possibilities in an educational program are many. Not all are suitable in every situation. Yet a survey of what people want spontaneously or are accustomed to is an inadequate basis for program planning.

Granting the value of traditional Sunday school and week-day released-time instruction, what else has been done or contemplated? These are possibilities:

1. An adult program on week-day evenings: Study-discussion groups on the Bible and Christian classics.

2. Annual or occasional congregational or area evangelical academies for three days or a week.

3. A church library and bookstore.

4. A kindergarten in neighborhoods which have none.

5. A day nursery in urban centers.

6. A Christian day school.

7. A Sunday evening school of life, combining all that is valuable in present youth programs with interest groups directed towards various age levels and motivations.

We should be concerned for the quality of teaching and learning. What makes a college? Neither its buildings nor its public spectacles, but "strong, exciting teaching and strong, exciting learning," as Kenneth Brown rightly affirms.

We can develop the many willing and potentially able teachers, youth leaders, and others—not to forget parents—by:

1. Greater participation of teachers in training institutes.

2. Attendance of education directors and superintendents at the Christian Service Institute during the summer at congregational expense.

3. Establishment of a parish education office in each church district.

4. Family camps and other adult work during the year.

One instrument often ranked too low is the book in the pupil's hand. A long-range curriculum revision is underway by churches of the National Lutheran Council. We must support this and other sincere efforts to improve what students read.

Finally there is the problem which one of Chaucer's ecclesiastics faced—money. When chided for concern for money, he answered that he pinched people where their hearts were, and if hearts were in pocket books, that is where he pinched.

Use of money is a partial symptom of our ordering of values—where our heart is. Money at times is a means. It cannot buy all the quality we need, but like coffee for keeping awake, it may help. A congregation with a larger budget for heat and light or for building repairs than for a continuing educational program may well examine where its heart is.

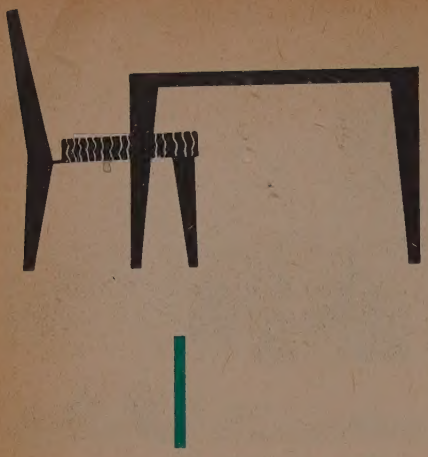
If we fail to use funds for "what goes on inside," we not only lose a possible gain, but this budgetary inversion of values is bad teaching in itself.

Students sometimes choose a college on the basis of a beautiful campus and attractive buildings. But few such students can long stave off disenchantment if the teaching-learning life—what goes on inside—is of secondary concern to the college. The task of parish education, different though it may be in some respects, requires the same from-the-inside concern if our splendid education units are to be centers of living-learning rather than splendid monuments.

What are our intentions?

HOWARD HONG

TOMORROW



People Are More Important . . .

. . . than furniture. Committees engaged in furnishing a new parish educational unit might well keep this in mind. In this decade, when one third of ELC congregations are erecting education buildings, the furnishings committee plays an important role. The committee must select and purchase furniture which will complement the building. It must not only complement it in style and color, but also fit the total use, match the age and size of the users.

A problem common to people furnishing both old and new buildings is: How much furniture for different age groups?

A preschooler at home is not likely to climb into a chair by a table to solve a puzzle, play with blocks, read or draw. Most activities are performed on the floor.

Recognizing this need for activity space, day nurseries and kindergartens are laid out to provide large spaces. Tables and chairs are made convenient for such activities as interest centers and library corners. Children sit on the floor before a teacher during the varied activities of singing and storytime. The teacher may either sit on the rug or on a low chair. She sometimes holds a child or puts her arm around a child.

A number of Sunday schools use larger rugs placed directly before the worship center. After worship the rug is rolled up to make room for play and work space. In such situations tables and chairs take less space from children. Tables serve admirably as interest centers for displays which correlate with lessons and picture books. These versatile tables serve well during activity periods, although small children like to sprawl or sit to draw or cut.

Primary children are not too old to sit on the floor when viewing a film or listening to a speaker, but during worship or class periods chairs are necessary. During conversation and teaching sessions chairs should be close together, better to evoke group unity. In a tightly-knit group, students hear better and are less easily disturbed by noise. Time spent re-arranging chairs about a table need not be noisy and often answers the need for action after quiet.

Where the floor is too cold, however, preschool children should use low chairs.

For older students and adults, table top or tablet chairs are good. Here, again, they should be close enough for group discussion and learning, yet separated for buzz groups.

Decisions of how much and what kind of furniture is required for an educational building is determined by the underlying philosophy of education, just as the philosophy determines teaching methods and educational goals.

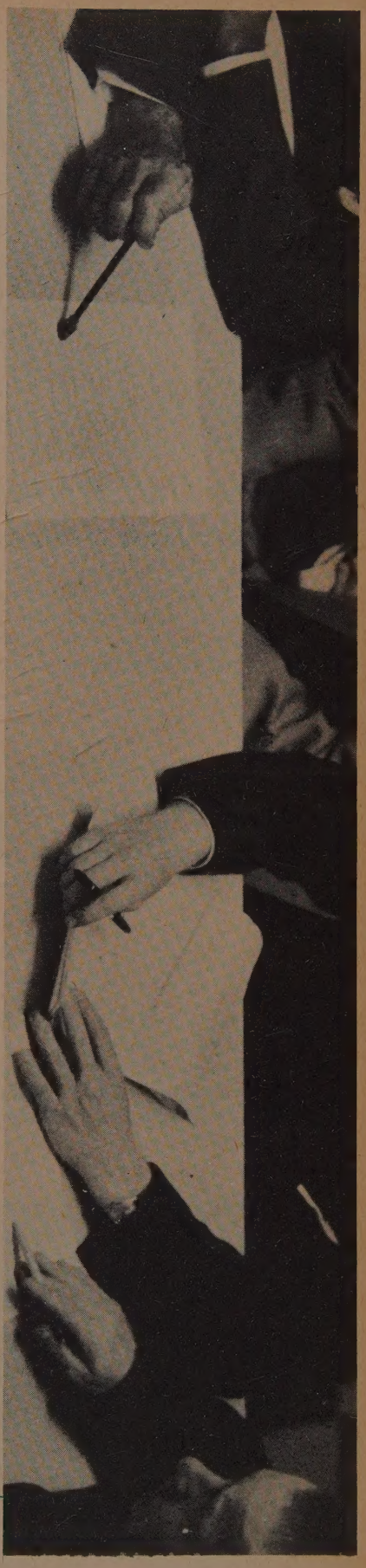
In your philosophy, are people more important than furniture?

HELEN PEDERSON

~~no~~ new boards ~~necessary~~ created

~~little~~ much being done

~~short~~ long-range ~~program~~ planning



Constitutions Are Being . . .

. . . changed. And as a result, "forward-looking congregations have at least three boards on par with one another: deacons, trustees, and Christian education," says one of the educational leaders of Protestantism.

The functions of deacons date to Apostolic times. And as churches came to possess buildings, trustees came to fill a vital role.

But much of the organized educational work has been pushed in the direction of a noble, necessarily limited band of people known as "Sunday school teachers." At times the Sunday school has been more of an annex than an integral part of the congregation. The pastor carries on catechetical training; organizations operate their programs more or less independently; vacation and week-day church school are supervised by unrelated committees; training programs for teachers run sporadically. All this one church leader has called a "series of disjointed box cars."

ELC churches have made great progress in the teaching ministry. Congregations have procured trained personnel, first-rate buildings, and up-to-date curriculum materials. But congregations organized a generation or more ago most likely have constitutions—educationally speaking—as outmoded as button hooks in a zipper age. Many congregations, fortunately, are clearing away these outmoded customs and precedents.

Congregations that have established a constitutionally authorized board of Christian education act on these sound assumptions: (1) That the congregation itself (rather than the superintendent or organizations) is responsible; (2) That the aims of parish education can be reached only in a program intelligently conceived and wisely administered; (3) That education is a special area requiring the dedicated attention of an authorized board; and (4) That this board should have equal status with other official boards.

Before undertaking a constitutional revision, a congregation should prepare a detailed plan of organization. Objectives, the structure and anticipated duties of the board, related committees, and individual board members should be included. As many as possible should study the plan. It should be neither too simple nor too complex. Once a workable plan is found, necessary resolutions for amending the constitution and by-laws should be written and submitted for action. Members might well evaluate the effectiveness of the plan, allowing, of course, adequate time for the plan and personnel to prove their worth.

Helpful literature to organize and administer a parish education plan is now available. The ELC Division of Parish Education will answer requests for specific aids in establishing a board of Christian education.

In this age of specialization and educational advancement, how a congregation organizes its Christian education program is vital.

If a church is large enough to have a Sunday school, it is large enough to need an effective board of Christian education.

WALLACE J. ASPER

A New Staff Worker Has Been Added...

. . . in a growing number of ELC churches: director of parish education. Of the more than 300 parish workers, nearly two dozen have the title and duties of parish education director.

1.

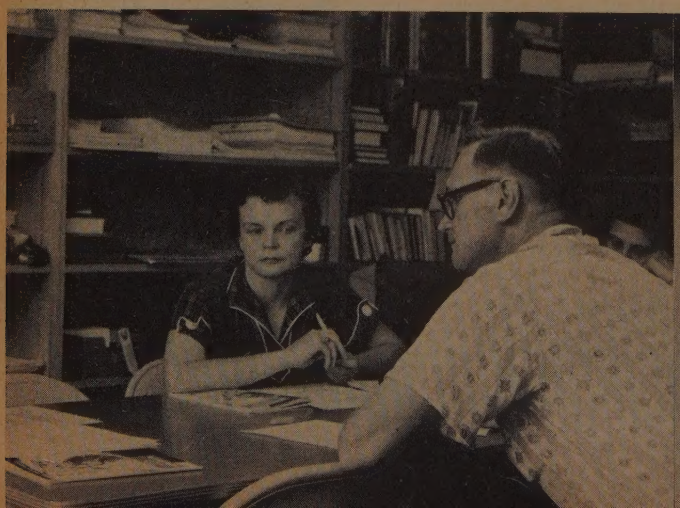
This is Glenn T. Carlsen, who fills this position at Westwood Lutheran Church in St. Louis Park, Minnesota. Although in the past most directors have been women, an increasing number of men are entering the field.

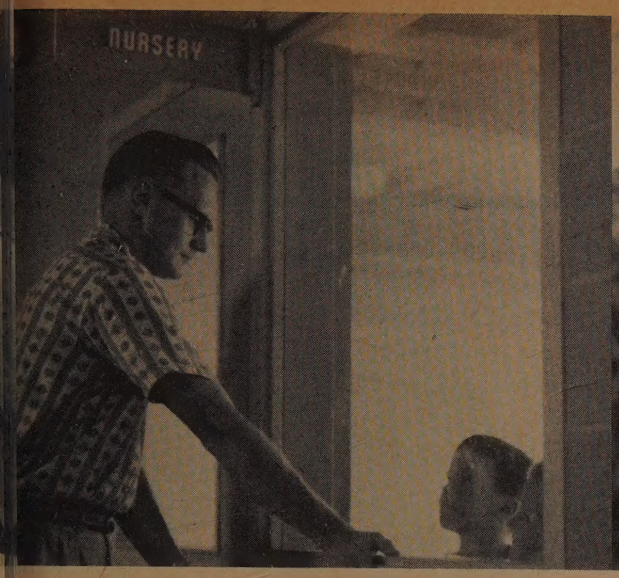
4.

To succeed, says Glenn, an educational program must be planned with great care and far in advance. Here he discusses curriculum with a volunteer worker. Without such volunteer help, he says, the complex program could not operate.

5.

Like all education directors, Carlsen works closely with the pastor, Westwood's Norman L. Nielsen. Here he finds the pastor at home in the early evening, holds an informal conference. Glenn's position requires much car travel.





2.

Here Glenn checks the nursery, an important adjunct and aid in the total educational program. In addition, the church is equipped with a crib room. Much of Glenn's work is supervisory, as lay people contribute much time.

3.

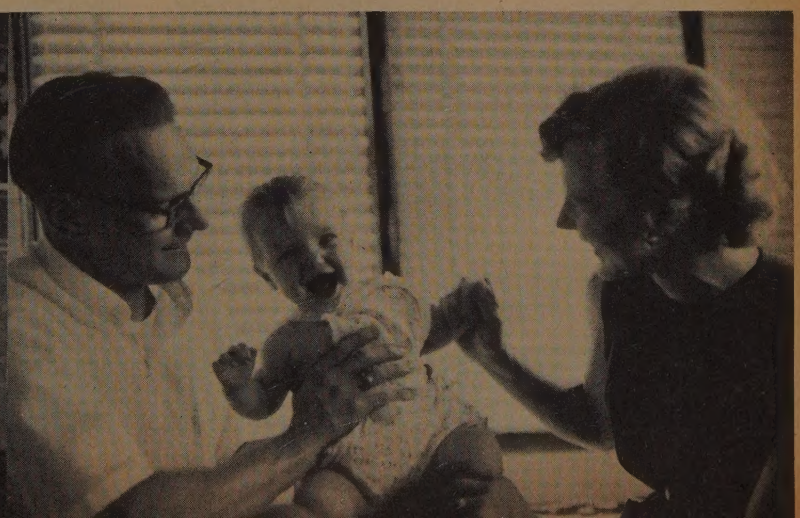
At the home of a parishioner, Glenn consults with one of the church's many counselors for Hi League work. He works with young people much of the time, has the formal title at Westwood of Minister of Youth and Education.

6.

Last work of a crowded day is a trip to the ball park with several dozen Hi League members. Here Glenn counts heads before the caravan leaves. On this trip he had the help of several adult lay members.

7.

Day's end finds Glenn with Carolyn and daughter Mary. As additional churches expand educational programs, this story will be repeated many times, and perhaps hundreds of Glenn Carlsens will serve as parish education directors.



The Long-Range Program Is...

. . . underway—and the first steps have been taken to produce new curriculum materials.

There is probably no greater need in the entire parish education program than the need for a new curriculum.

Such a curriculum should make use of the best that modern education can offer. It should build on the experience of the great developments recently made by several Protestant Churches. It must be thoroughly Lutheran. It must set its objectives upon the development of faith and life in Christ Jesus. It must keep a clear focus on the people and places involved in the actual teaching-learning process of the church school class. Anything less would be unworthy—and would be rejected by responsible people everywhere.

Such a curriculum cannot be produced by well-meaning occasional or part-time volunteers. Neither can it be accomplished in off moments, by regular parish education staff members. If we are to have it at all, we must make it the full effort of the best-trained Christian educators we can find.

Because all synods have experienced the need for a program of constant revision and improvement in curriculum, it is important—perhaps essential—that wide-spread cooperation be developed so that preparation and publishing costs can be lessened by wide distribution of materials.

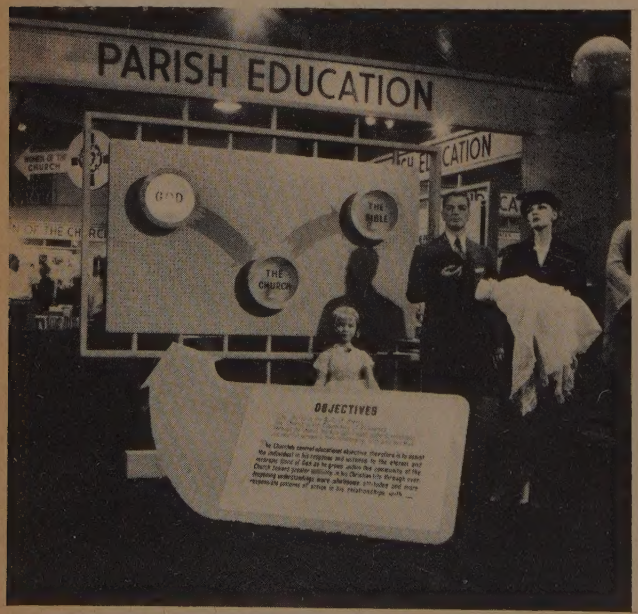
In January, 1957, the eight synods of the National Lutheran Council, following official action by their boards of education and their synodical conventions, formed a joint committee for a long-range program of cooperation in parish education. Since January they have been working through a joint staff of some six members who are devoting about half time to the long-range program.

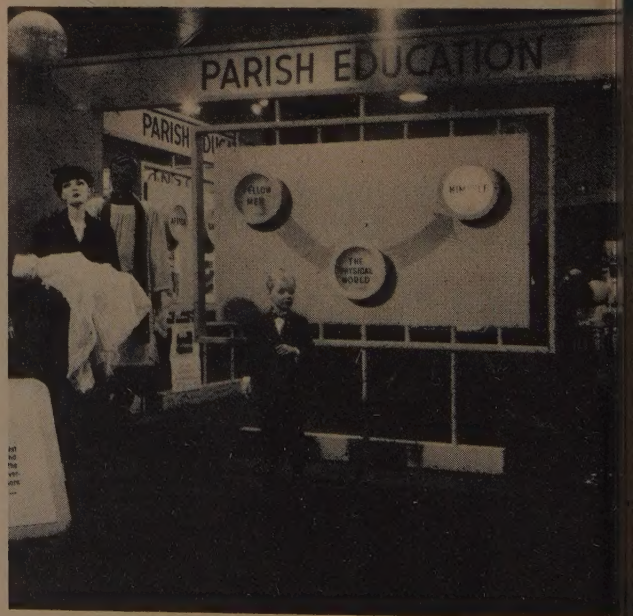
First task of the joint staff was to revise the general objectives for parish education substantially developed by the ULCA, which had previously started work on such a statement. The revised general objectives have now been approved by all of the cooperating boards of parish education. Copies of these general objectives are available fr the Department of Christian Educati at fifty cents each.

The major effort of the joint st in 1957 has been the study of age-le characteristics and the formulation age-level objectives. For four days July, 65 top-ranking Lutheran edu tors, theologians, children's worke psychologists, sociologists, and past gave their time and entire attention studying, correcting, and revising t age-level objectives. Further study parish education board and staff me bers will also be included in the vised statement of the age-level obj tives.

In 1958, the curriculum design (wh shall take place in the home, in chur school classes, in other learning situ tions) is to be developed. In 19 outlines of the various "courses study" will be developed. In 19 writers will begin work on the actu materials to be published. It is hop that in 1963 or 1964, the new curric lum will be available.

The response of ELC representativ who have participated in the long ran program to date is enthusiastic.





These are the reactions of three LC educational leaders to the Long ange Program as it has developed to is point.

Dr. George Aus says:

"Not having been along in the preminary discussions when the basic rinciples guiding the project were laid own, and having been present at only ne of the consultative sessions, I am robably not in a position to pass a real dgment.

"On the basis of what I have seen, owever, the Long Range Program ppears to me to be the most promising undertaking in which the National Lutheran Council Churches have thus far been engaged in the field of parish education."

Another educational leader in the church expresses her reaction, Mrs. Howard Hong:

"As far as the ELC is concerned, it seems to me that the Long Range Program for parish education exceeds any total program that any single church body could develop.

"I do not see how any single church body could carry such a total program from the blueprint stage to the complete structure."

The Rev. Fredric Norstad says of the proposed curriculum:

"In my opinion it is an important advance in parish education. The material in its present stage of development represents solid improvement in several areas.

"As a counselor I feel that the content and method of presentation suggested will do much to foster healthy development toward mature Christian lives."

C. Richard Evenson

he parish education display at the LWF illustrated veral of the objectives of the Long Range Program.

Parents Are in Sunday School...

. . . now—and for both parents and their children the spiritual blessings are many. Here is the story of what happened in one Northern Minnesota parish.

For eight weeks in the fall of 1955, I had the privilege of being a part of a test project in which classes were held for parents of pre-school children.

The departments of Christian education of the Evangelical and American Lutheran Churches were at the time developing the *Bible Storytime Series* for pre-school children and their parents. The series places equal responsibility for spiritual guidance of the child upon parents and church. The child is introduced to the lesson in Sunday school. Simultaneously, parents meet to study the Bible background and discuss ways the lessons may be applied to everyday living.

It was not practicable for the test class I taught to meet during Sunday school. We met Monday evenings, but felt we lost nothing vital.

During the week, the lesson was developed and reviewed by the entire family. Even children not yet in nursery class were able to take part.

A large percentage of parents in the test class continued the same type of home teaching. They agreed they grew spiritually and came to better understand Christian living as a result of the experience. A few had not recently had regularly scheduled Bible studies. The class studies sparked a renewed interest which lasted beyond the eight-week course.

Mothers were impressed by the children's eagerness to learn more of Jesus. They also found new opportunities to witness for Christ in the home.

Although most mothers read bedtime stories, they were often not Bible stories. To carry out lesson assignments, they read Bible stories and were highly pleased when the children preferred these to secular stories.

A few parents credited the special course with the establishment of a family altar, a "church in thy house" (Philemon 1:3), which they also continued after the test course.

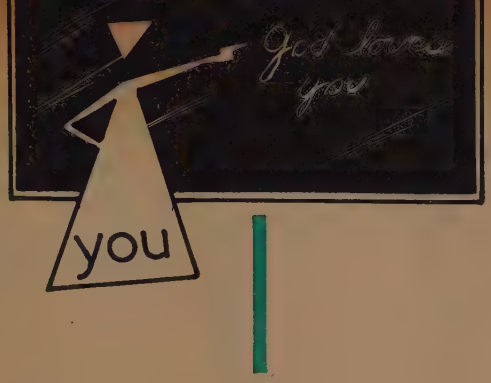
The class dramatically illustrated how necessary it is for father and mother to live Christian lives if they are to instill faith in their children. As a class we came to realize that unless we, the parents, demonstrate Christian faith daily, children can hardly be expected to think seriously about religion nor weave it into their daily lives.

We felt that through the twin efforts of home and church, fostering Christian training and witness in the home, the leaven of faith in Jesus Christ will be absorbed during the formative, early years. And according to God's promise, it will bear fruit.

We who participated directly in this new-yet-old advance in Christian education gained in so many ways.

We hear constantly of Christian nurture, but it is difficult at times to identify what it really is. Participants came to realize that the parents' class was truly Christian nurture come to life—for them personally and for their families.

Mrs. Clayton C. Engan



In September...

. . . most people are aware (because it is Christian Education month, and because a new school year begins with heightened activity in Sunday and weekday church schools) of America's tremendous investment of volunteer time for religious education. At $2.00 an hour it would cost at least ten million dollars to pay for one week of that volunteer time. Add to this the efforts of child and youth group leaders of many kinds, and you have an outlay of effort worth more than a half billion dollars a year.

But it is not enough.

There is scarcely a church class or group that does not need more leadership.

Membership in classes and learning groups is increasing faster than the instructional or guidance staff is growing.

And no church school, no matter how consecrated or efficient, can replace the home in teaching the faith of our fathers.

Every responsible adult has an obligation to the future. The shape of tomorrow is being formed today in the lives of children and youth. And many a person is failing his trust for tomorrow by letting his big challenge go unanswered today.

Man's greatest challenge is guiding the destiny of tomorrow. It is met by guiding the growth of children and youth today. It is met by helping those who shape the lives of the rising generation. It is met by developing a community of concern in which everyone is aware of his own part in teaching for tomorrow.

You who read these lines must realize that unless you are a very unusual genius indeed, your work will not live long after you. But your children will.

The children to whom you give yourself—in teaching, in guiding, in leading—they will be your greatest influence on the future.

Are you willing to give yourself in teaching for tomorrow? Then make this pledge and prayer your own.

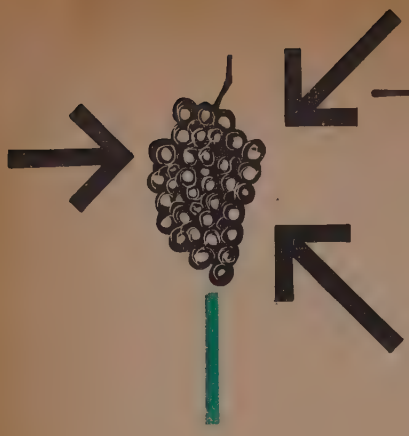
My Pledge

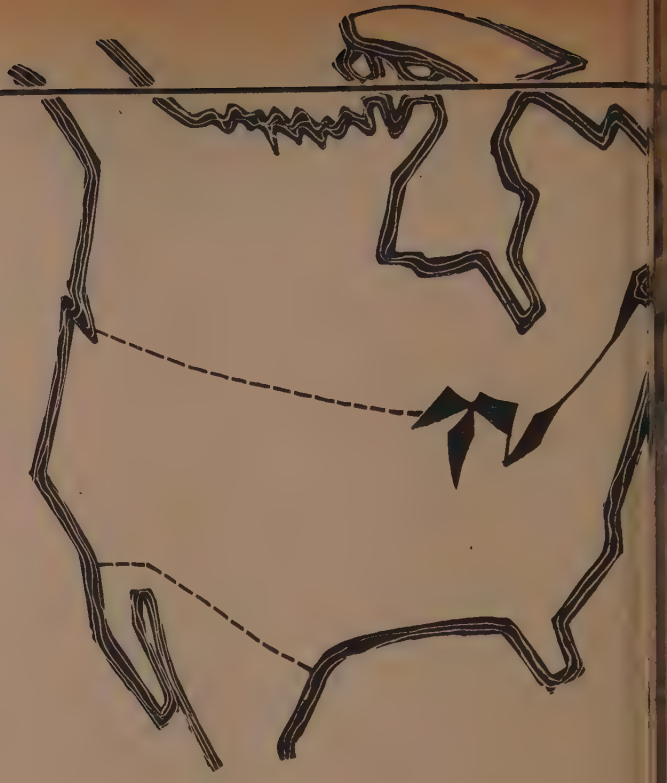
Out of gratitude for what Thou hast
given for me, I shall do my best:
To live a life worthy of imitation
by those whom I teach or lead—
To take advantage of opportunities
to improve myself for my work—
To cooperate with my fellow workers
and the Church—
To be regular and punctual in
attendance.

My Prayer

O teach me, Lord, that I may teach
The precious things Thou dost impart,

O use me, Lord, use even me,
Just as Thou wilt, and when, and where.
Amen





The Merger Is Bearing . . .

. . . fruit now. Proof is that this year for the first time Sunday school teachers of the American Lutheran and the Evangelical Lutheran Churches met in a co-operative church school workers' institute in the Canadian province of Alberta.

After three days of working together, the teachers realized they were not identifiable along synodical lines. They had come together for a common purpose—to improve Sunday school teaching. A revealing incident occurred at the institute. It involved mimeographed materials which were to be distributed to a particular synodical group. The teacher who was to distribute the material was perplexed. She couldn't tell which persons should receive it. This experience helped to strengthen the bond of Christian fellowship which breaks through synodical lines.

1957 marks the third year that teachers from Manitoba and Saskatchewan have met in co-operative ALC-ELC institutes. It also marks the first time teachers from these merging synods who live in New York and New Jersey have co-operated in a church school workers' institute. Staff members from parish education offices of both groups took part in the training meetings. Lines of communication are being cleared for the new church. The merger is already bearing fruit.

ESTELLE GRIFFEN

T F T F T F T

Vacation Church School Clinics . . .

. . . a series of clinics—will be conducted jointly by the American, United Evangelical and Evangelical Lutheran Churches. Such a plan is possible because these three groups are jointly producing curricular materials for the 1958 vacation church schools. In the initial planning of the synods, each group decided to concentrate on catechetical studies.

When the directors of parish education of *the three* Churches compared notes and discovered that each was preparing similar materials, it became evident they could well combine their efforts and produce a course used by all three.

After approval by the boards of parish education of the merging synods, work began on the joint productions.

The courses to be used for the 1958 vacation church schools will be entitled: "God's Law." Those used in 1959 will be based on the Creed.

ESTELLE GRIFFEN

The New Bible Storytime...

. . . series will be used for the first time this fall across the nation. It will be used by nursery and kindergarten students—and their parents.

Year One materials, which are being used this fall, include one course for nursery-age children (two- and three-year-olds); one for kindergarten students (four- and five-year-olds); and a special course designed for parents of both age groups.

In using the parents' course, fathers and mothers of nursery and kindergarten children will learn how they can more effectively fulfill their responsibilities for the Christian nurture of their children. They will grow in their own faith through the Bible studies conducted in the parents' classes.

This curriculum series is being jointly produced by the American Lutheran Church and The Evangelical Lutheran Church. The basic planning began over three years ago. Since that time a number of people, both pastors and educators, have contributed their time and talents to make this program a reality.

In order that pre-school children and their parents may benefit from the rich experiences and ideas accumulated by the best teachers in the merging churches, a number of writers have been asked to contribute. The writers are drawn from the three synods committed to the approaching merger.

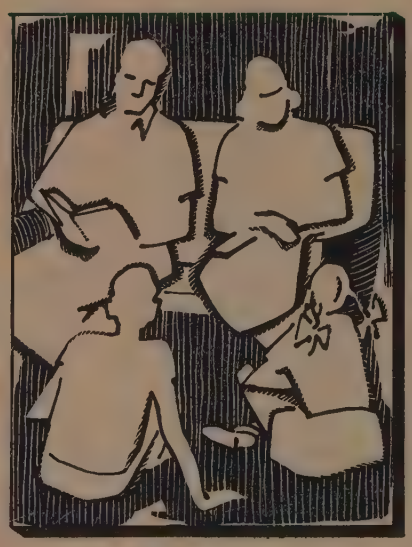
Although the formal merger is several years in the future, children of the three bodies are, today, actually beginning the merger as they learn and study the new Bible Storytime Series.

ESTELLE GRIFFEN

Other Fruits...

. . . of the merger tree are still in the budding stage, such as an extension of the cradle roll. This project of the cooperating synodical parish education groups concerns younger children who are not yet in church Sunday schools. Materials which offer guidance to parents of these young children are presently in the planning stage. A number of other departmental groups interested in the Christian nurture of small children will assist in planning the material. Indeed, something is happening in parish education. And something is happening in the field of church merger, too.

ESTELLE GRIFFEN



Training for Teaching Is More...

. . . than inspiration. It is more than information, too. It is even more than practice. Training for Sunday school teaching, like training for any direct work with people, involves a combination of many guided experiences.

Training is most effective when it is comprised of a planned balance of several different kinds of experiences.

Direct information is needed. Lectures and other presentations of basic points of view, of knowledge and information teachers should have, of teaching methods, of ways to understand the children—these are all necessary building blocks for the teacher's background and preparation.

Inspiration—through renewed awareness of God's call and the strength of His promises for the teaching ministry—is needed by every teacher.

To gain a broadened understanding and a practical application of the information and inspiration received, group discussions of sample situations and personal interests become very important experiences for training.

Because training actually implies learning new behavior, it is important that the teacher have opportunity to see the possibility of different ways of working with people, a further opportunity to try out and to practice these new ways of doing things, and the the experience of a group discussi the effects of such changed behavio Re-planning and further practice one's personal actions in the light such a discussion give opportunity f actually learning new and more a propriate ways of action.

All of these experiences should carried on with the teacher's actu "back home" situation in mind.

Planning with others in small tea for the actual use of new learning in the "back home" situation is a fu ther training experience that helps t teacher go to his own class and "do it.

Some way of sharing with others i an experience of mutual commitme to the task at hand is an importa final step in the training process.

While almost everyone recognize and uses these aspects of teacher trai ing, studies of human relations trainin tell us that a balanced combinatio of all these methods is far more effe tive than a chance usage of any one o two of them.

Teacher training programs in th future will need to take note of thes new findings for helping people t learn and use new and better ways o working with their fellowmen.

C. Richard Evenson

36 Sundays Is a False...

. . . limitation; the year offers more possibilities than this! What can and is being done to extend Christian education beyond the traditional 36 Sundays?

God's commands in Deut. 6:6-9 and Matt. 28:19 to teach the Word express urgency. And that command is especially urgent today. No wonder both homes and congregations sense a need for more time for parish education.

A number of ELC congregations are inaugurating a plan of 52 weeks of Sunday school. West Coast churches carry on classes the year around. In other sections, Sunday school departments become classes served by extra teachers who work in schedule-lightening shifts. The ELC has recently issued a list of suggested materials from other synods to be used after the graded series lessons have been completed. However, the new Bible Storytime Series runs a full 52 weeks. Longer Sunday sessions, known as extended sessions, are being tried.

The command in Deuteronomy 6 is directed at the home. The Church today knows it must aid the home in carrying out this command. Since the average Sunday school child spends 139 hours of his week at home or with friends, and only 1¼ hours at church, the best results are obtained when the Church can guide the home. A family altar is one part of the answer. Several denominations include "home books" or magazines in their curriculum plans. The new Bible Storytime Series offers more help than these.

What about week days? Released time schools are increasing. Authorities assure us the program is here to stay, now that it has withstood the test of legal opposition. Educational leaders are asking that congregations secure trained teachers, better materials and facilities. Some advocate that special buildings be erected next to public schools. This has been done in eight ELC communities. "Campuses" near public schools are a very real possibility. Says one leader: "This weekday school plan may prove superior to Sunday school and may replace it." Certainly the plan would be expensive—but not extravagant if church-related students will be more effectively taught and the un-churched contacted.

In other ways the Church can make better use of time during week days. At a national conference on weekday education in 1956, successful work during after-school-time was reported by sister Lutheran denominations.

Congregations also report success with Saturday programs. Sessions last up to three hours and include such programs as Bible study, choir schools, drama, and interest groups.

Congregations now in the process of experimenting have much to teach the Church.

Teaching for tomorrow requires us to make the most of the time we do have.

God calls for more time, effort, and consecration when we teach young students "to observe all that he has commanded."

DELLA OLSON

More Than Age Three Through...

. . . grade 12. Today parish education should extend far beyond the traditional limits of age three through grade 12.

The church is awaking to its responsibility to members beyond high school —to young married couples—to men and women in the golden age. How to reach them? Christian friendship circles are a possible answer.

Children in every land play circle games—in Russia, Sweden, Africa, and America. A deep need moves them to join hands.

Have you sat around a camp fire late at night? Friendly warmth—firelight playing on the faces of friends—and behind you the dark.

Have you sung four-part harmony in the round? Hearing the parts weave under the melody—feeling how your part fits—seeing every singer's face?

Three intertwined circles—a symbol for the Trinity season—the time for growing in faith, for joining hands.

There are three human circles. Within them we grow and learn and live. They are the family circle, friendship circle, faith circle.

The family circle is self-explanatory. Many families today are broken or breaking. Much needs to be done by the Church to strengthen families.

The faith circle is the congregation. The local church is a great circle formed every Sunday with Christ at the center.

The Christian friendship circle is harder to understand, harder to define. It has always been there—from the beginning when Jesus chose the twelve and called them "friends."

Friendship circles are all sizes. Some feel the ideal is 12 people and say it should divide, when larger, to form two circles. Circles are formed for many reasons. They are created to do jobs, meet needs, and give courage. The friendship circle is quite different from the family circle on the one hand and the faith circle on the other. Take a family with two children— Susan two years and Karen two months. The minister and his wife are visiting when Susan asks pleasantly: "Karen, want to get all your toes cut off?" The minister won't likely use his next sermon to deal with "sibling rivalry; a manifestation of original sin." The faith circle isn't for this.

Nor is the family circle. Because it was this family circle (good as it is) that produced the problem. But if these parents met with other parents who have just gotten brothers or sisters they could get a lot of help.

You ask: "But is this really the purpose of Christian groups? They should be concerned only with spiritual or missionary or at least Biblical matters." My rejoinder: "These young couples could learn a good deal about the nature of God and man by examining honestly the sibling rivalry in their little children; then remembering their own childhood hatreds; then seeing what remains of them today. Forgiveness, grace and good works will come to life when sins are seen in simple form."

What is the point in teaching preschool children about the love of Jesus on Sunday morning if we don't help their parents to see how much they need it the rest of the week? Might it not best be done in Christian friendship circles composed of parents who have young children?

Often neglected today are the retired —golden-agers, senior citizens, the aged. Their age is not the most important factor. They have the same interests, needs, loves, and fears as when they were in their prime.

These folks are not neglected as a group, but one by one as they withdraw from the main stream of life. Needed is a carefully thought out way of rediscovering and recovering them. This is not easy. In one church an aggressive volunteer formed a golden age club. Rounded up, the older folks met four times. But the first time the aggressive volunteer was absent, they voted to call it quits. The well-meaning volunteer had rounded up the wrong people —the busy, not the withdrawn, lonely ones.

Because the church recognizes the importance of the family in Christian life, a lot of people may feel left out: bachelors and single girls, widows and widowers without children, young men and women. They all need the feeling of warm friendliness that can be found in the Christian friendship circle.

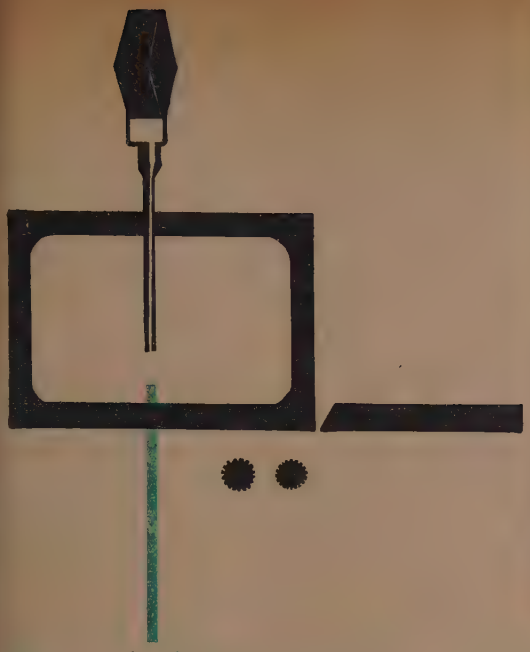
Single persons never caught up in a meaningful circle of friends become free floaters. Even included in the faith circle (as a congregational member), it is still possible to feel lonely. The Communion of Saints comes to life in the Christian friendship circle.

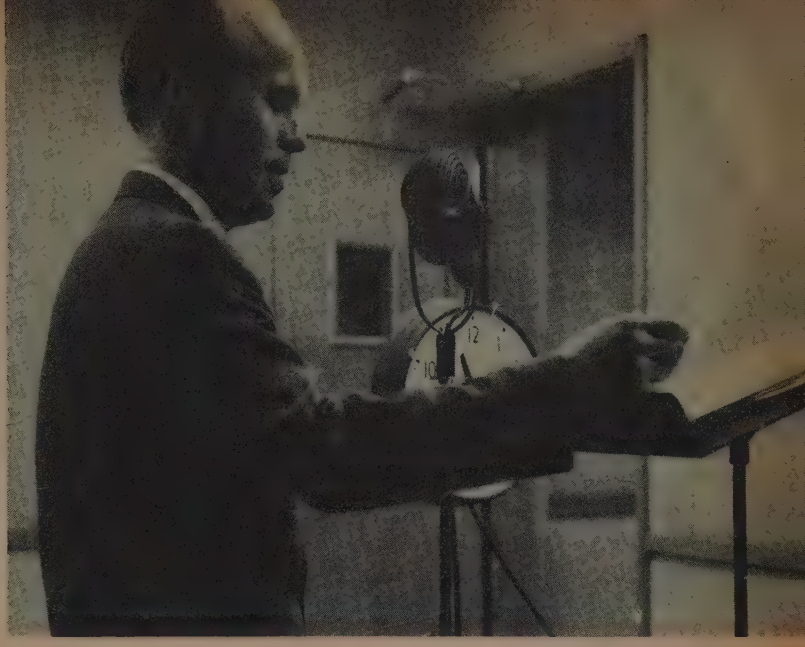
And such groups can be temporary. Every church has a group of couples planning marriage. They'd like to talk over some of their puzzlements with Christian friends. The Church should help them prepare for marriage as well as perform the ceremony.

We might each of us write down the kinds of people who are outside our traditional organizations and then ask. "Why are they outside?"

Don't they need Christian friends? If they haven't joined one of the existing groups it may be because none of them fit. New patterns are called for. New wine needs new wineskins.

HAROLD J. BELGUM





Beyond the Classroom...

. . . and into homes via Sunday school lessons by mail and radio; this is another role of parish education.

The department for some ten years has been active in these fields outside the traditional classroom. Known as Sunday School at Home by Mail and Radio, it presently reaches about 1,300 students who study their lessons by mail, and an unknown but certainly large radio audience.

The radio branch of SSAH, "Children's Chapel," a quarter-hour worship program of young people, is currently broadcast by 46 stations. They range from the far north of Canada to Colorado, and from the East to the West Coasts.

The once-a-week programs are produced in Minneapolis and distributed on tape. Although most of the 46 stations give free time, on a half-dozen stations, time is purchased by local organizations.

"Unlimited" is the only possible word for the potential of the program. Well over 3,000 radio stations operate in the United States today, plus a growing number in Canada. In the United States alone several hundred new stations are built each year. Every one of these stations is a potential sponsor of the program.

Because few churches have created religious programs for younger listeners, the ELC is in a fortunate position. Because of this dearth, many station executives take the program the moment it is offered. And because the department has set a high standard of broadcast quality, "Childrens Chapel" is a welcome public service guest. Unfortunately, commercial radio has too often in the past been offered religious programs with poor technical quality, sincere as the message may be.

Parish education's other extra-class room teaching medium is Sunday School by Mail.

Although it reaches a much smaller audience than the radio program, Sunday School by Mail has perhaps a more direct and lasting impact. Certainly it is no less important.

Of the 1,300 enrolled, about 500 are affiliated with the office in Great Falls, Montana; the remaining 800 with the office at Saskatoon, Saskatchewan, Canada.

For 36 weeks a year the two offices are deluged by 1,300 lessons, each of which must be carefully read and corrected. The corrected lessons are returned, along with a new lesson. And often the lessons are accompanied by a personal word of encouragement.

Who are these students? They are mostly young people who live too far from a Sunday school to attend regularly. They live on remote ranches and in logging camps. A few live overseas. Wherever they live, Sunday School by Mail is often their only contact with the Church.

Sunday School by Mail is a surprisingly powerful medium.

In several areas a handful of original enrollees has grown into a congregation. This is the pattern: The original families interest other families. Before long, 20 or 30 students form a regular Sunday school, which in turn evolves into a preaching place and finally into a congregation.

Sunday School by Mail and Radio costs a good deal. Who supplies the funds? The regular Sunday schools of the ELC. Last year they donated nearly $15,000. This year, to finance an expanded program, the need is greater—nearly $30,000.

In addition, several church organizations last year donated substantial sums —the WMF and the LDR. This year an individual gave $2,000.

This penetration by parish education beyond the classroom is expensive, but it reaches young people who otherwise are beyond the regular program of the Church.

And if we don't reach them, who will?

ROLF HOFSTAD

Ten Cents Is Not...

. . . enough for parish education. In 1956, the total synodical program of leadership in parish education in the ELC cost slightly over ten cents per confirmed member.

But a dime is not enough. True, it is enough to carry on a minimum program, enough if new ideas are set aside and new programs and new materials ignored. It is enough to continue Sunday school, but not enough to improve methods or reach people with a program that is truly education. It is enough if we choose to let others think and act for us and determine the direction of the educational program.

Little as a dime is, it has borne fruit a hundred-fold in terms of children taught and lives grounded in faith. Thank God for the dimes!

But still a dime is not enough. Therefore the ELC increased the appropriation from $72,000 to $95,000 in 1957, which equals 13 cents per confirmed member. This increased appropriation is being used to extend the work, especially in projects carried on jointly by the ELC and other bodies.

With dimes and dollars the department seeks to carry on a forward-looking program. Under the direction of Dr. C. Richard Evenson, executive secretary for parish education, a series of church school workers' institutes has been held this year. Specially trained "teachers of teachers" led the institutes. Plans are afoot for further cooperation with the American Lutheran Church in preparing curriculum materials and for joint planning conferences. In fact, the union of 1961 is fast becoming a reality in parish education.

What if per member contributions rose to 15, 20, or 25 cents? What could be accomplished with more dimes?

We have plans and dreams and hopes. The church needs new materials for youth and adult classes. We need materials for released-time school, vacation church school and organized groups. We should sponsor more clinics, conferences, and workshops where teachers improve their teaching skills. We need a more effective program of parish education involving evangelism, stewardship, and missions.

Fortunately, those active in parish education such as Sunday school workers, are concerned that the ELC program thrive. They show their interest in comments such as these:

"I hope I will always have the graded system Sunday school books. I was brought into the Lutheran Church using them."

Or: "Why don't we forget about the graded system and publish Sunday school material in quarterly form?"

These are not the only comments heard by staff members at Sunday school workers' institutes. But they point up a real and healthy concern and interest.

Naturally, preparing curriculum materials is only one phase of parish education. Staff members teach at institutes and advise congregations about educational programs. They edit *The Lutheran Teacher* for church teachers and leaders. The Parish Workers' Placement Service assists women to secure positions and coordinates the activities of the Parish Workers' Association. The Department cooperates in research and study and preparation of materials with other Lutheran bodies.

Such a comprehensive program costs money. The amazing thing is that it has cost so little: in the past only ten cents a confirmed member, today 13 cents, and tomorrow—what?

Lutherans have always believed its members must be taught the Bible and the Catechism, that they must grow in grace and knowledge of Jesus Christ.

Out of this belief has sprung a sound program of Christian education —including theological seminaries, colleges and high schools; and parish programs of Sunday school, confirmation, released-time school, vacation church school and day schools. Christian education crosses oceans with foreign missionaries.

The secular world recognizes the importance of schools which effectively teach what is right and useful. The Church must be no less concerned. Christian parish education must continue to improve and grow. This will cost money—more than ten or thirteen cents a year per confirmed member.

SIDNEY A. RAND

EDITORIAL

"To All Lutheran Congregations"

In last week's editorial we commented in rather general terms on the 51 theses which constitute the "Message" of the Third Assembly of the Lutheran World Federation. In his foreword to it, Bishop Lilje, on behalf of the Assembly, "sends Christian greetings to all Lutheran congregations." Our purpose here is to summarize what it is the Assembly has to say "to all Lutheran congregations." As we remarked last week, the Message has a section for each of the five parts of the theme, "Christ Frees and Unites."

Of course the Message begins with *The Freedom We Have in Christ.* This is definitely a theological, a doctrinal, section, and it is the one which those who have had their doubts about the basic orthodoxy of the Federation have no doubt studied most carefully. We suspect that the skeptics were agreeably surprised to read the 11 theses making up the section. Those of us (surely the great majority) who have long believed that there is basic unity among the Churches making up the LWF, on the other hand, are struck by the fact that theological formulations can be made so simple and relevant to today.

The fact of *sin,* with "guilt, captivity by demonic powers, death" as its results, is clearly pointed out. Christ alone can restore man's life in relation to God. "This deliverance is accomplished because God in Christ invaded man's predicament. He became *what* man is *where* man is. . . . He died our death, and He conquered our sin."

Thus, by the impartation of Christ's righteousness, by the forgiveness of sin proclaimed in the Gospel, man is made free; his interrupted and destroyed relationship with God is renewed and restored.

What appeals to us chiefly in this section is that the basis for all practical thinking becomes *theological.* Thinking men are brought face to face with the fact that their relationship with both God and man is rooted in the redemptive work of Jesus Christ. Man is free in Christ, and only in Christ. In a sum, *freedom is salvation.*

The second section deals with *The Unity of the Church in Jesus Christ.* It is here the "first-fruits" of the previous section appear: and it is here Americans seem to have learned most from their overseas brethren. Let's admit it: we do have a tendency to make the "Church" and an organizational structure one and the same. When one does that, one is in constant danger of getting a completely erroneous philosophy of what is meant by "unity" and what is involved in "union." In nine simple theses the Message applies the theology of man's freedom in Christ to the burning subject of Christian unity. Thus, the second section also is "theological" in character.

The starting point is simplicity itself—divine simplicity: "Men reconciled to God are one in Jesus Christ." Thus the Church itself "is the first-fruit of reconciliation: by baptism we are made a people with a life together, a communion, a body, the body of Christ." This circumscribes the methods by which church union must be achieved: "Neither by ideals nor by enthusiasm, neither by tolerance nor by agreements are we made one—but by Jesus Christ." Thus union of Churches is seen to be, not an end in itself, but a means by which an already existing unity in Jesus Christ is manifested.

The fact that "the Church suffers under dividedness" is acknowledged. Lutherans are reminded that their own Augsburg Confession limits the requirements which may be made before union is possible: "To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments."

The force of this section will not be lost upon American Lutherans, busy as they are at present with this union movement and that. The Message places before us clearly the imperative to seek an expression of the unity which exists among us. It limits possibilities of attaining such union. It warns against placing obstacles in the way of union. This section should be "required reading" for every Lutheran churchman before each "union committee meeting" he attends.

The third section, *The Freedom to Reform the Church* we shall pass over hurriedly. To be sure, it is an important part of the document, but so is every part. Merely let us say this: Here is condensed the principle which Martin Luther himself continually stressed. It is put in these words: "Reformation, therefore, is not the creation of a new Church, but recovery of the true Church." The temptations to which the Church is constantly exposed are outlined and the continuing validity of its confessions is stressed. Therefore reformation of

the Church is seen to be "not a revolt against the authentic tradition but a protest against human traditions in the Church which pervert the Gospel of Christ. Reformation is not itching eagerness for novelty, but a penitent and obedient subjection to the renewing Spirit."

Of special interest in this section is the reference to the "younger Churches," especially in Asia and Africa. Confronted with a resurgence of non-Christian religions, these Churches must develop according to their own genius and in order to meet their particular needs. "In performing this task, they are free and obliged, in the same obedience and continuity, to assume the burden of responsible confession in their own time and place."

Then comes the eminently practical section entitled *Free for Service in the World*. Here again is a set of theses which American Lutherans need to study with particular care. We pride ourselves on the "practical" nature of our Christianity—and we can point to tremendous results. But we are without a doubt constantly being tempted to forget that our service and our giving, too, have their roots in our theology. It is because we are free and united in Christ that we can serve. It is Him we serve. As someone has put it, "We serve a *Person*, not a *Cause*."

"Christ came to the world as a servant," says the first thesis in this section. "Justified by Him through faith, we are made free to serve one another by love, and he to whom much is forgiven, loves much. Christian faith is active in love."

The ramifications of this "theology" are terrific. Involved is our attitude toward injustice, social inequality, and everything related to it. Here is our motive for "doing good." Here is defined our attitude toward our calling in life, whatever and wherever it is. In short, this section is a brief and simple treatise on Christian Stewardship.

Finally, there is a section on *Free and United in Hope*. If we have a sense of disappointment over any part of the Message, it is this one. Someway, it seems to us that it does not soar quite as high as we had expected it would. Perhaps, however, what we seek is there, only a little too well hidden.

The point, of course, is that no group of Christians could possibly gather to discuss their blessed faith without coming sooner or later to their eternal hope. And that word "eternal" does not circumscribe the Christian hope to something beyond this life. If that were the case, there would be some justification for the oft-heard criticism of Christianity that it is an "escape religion," through which the Christian seeks to escape from the realities of life into the imagined glories of a life to be.

The hope of the Church centers in Christ, the risen, living Lord. "She (i.e., the Church) knows Him as her Lord here and now who rules the world with sovereign power. She knows Him as the King who will come in glory as Judge and Savior."

That is the key to the entire section, and we need not go further here. As one reads the 12 theses of this section, one can almost see the hands of the martyrs guiding the pens of the men who wrote for 1957. For here is the ultimate continuity of the Church—the abiding Presence of the Risen Christ. He who sustained those who in the Early Church were called upon to give the last measure of devotion, is the same Christ who sustains our brothers behind the Iron Curtain today. He who thrones in the highest heaven with His saints in glory is the one who still says to His own on earth, "Lo, I am with you always."

No doubt there are things about the Message which are open to criticism. Not being a theologian, the writer may have missed a great deal in understanding these theses. Certainly, they are not a compend of Lutheran dogmatics. However, we are fully convinced that they are a sound, confessional, and highly practical message for the Church of today. And for that we are thankful.

As we stated last week, our chief concern is that the Message shall be used by those to whom it is addressed—"All Lutheran Congregations." As we were writing this, we were interrupted by a telephone call from a pastor who wanted information on certain points in preparation for a Brotherhood retreat which was to consider the lessons of the Assembly. May there be many such meetings. May there be study groups in all the congregations. If the Message is permitted to speak to us all, it will be found to be one of the most practical documents to come to the Church in our day.

In the final analysis, the Assembly is not to be judged by the crowds it drew; many received fleeting inspiration and blessing. It is to be judged by the genuine impact it made. And that, in turn, will depend on whether we learn what the Assembly has to say.

In order to assist congregations and individuals, Augsburg Publishing House is preparing a book containing the following materials: The Opening Sermon by Bishop Ordass; President Lilje's Address at the first Plenary Session; the major addresses on the five sub-divisions of the theme; and the Message, or 51 Theses. This book will be ready by the time this editorial appears. The price is $1.50 per copy; $15.00 per dozen. It may be ordered from Augsburg Publishing House, 426 South Fifth St., Minneapolis 15, Minn.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SIXTEENTH SUNDAY AFTER TRINITY

The Epistle: Romans 9:1-13

The Gospel: John 11:19-29

Monday, September 30
DON'T LOSE HEART

Read Ephesians 3:13-21

So I ask you not to lose heart over what I am suffering for you, which is your glory.

How often we have the experience of losing heart in a cause. We reach a point where all interest is gone. When that happens, it is not likely we will come back to it again; not with real zest, at least.

The worst place this can happen is in the area of our faith. And that is what Paul is talking about here. "Don't lose heart," he is saying. Keep strong the things of the Spirit because this is important.

The secret of doing so is included in the passage: "That Christ may dwell in your hearts through faith." "That according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man."

Keep Christ! Keep the Spirit! Keep alive the inner life. Then you will not lose heart. A heart lost to God is the only sort of heart that is safely kept.

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Tuesday, October 1
GOD IS HERE

Read Luke 7:11-17

"God has visited his people!"

The people of Nain knew this very well. They saw the miracle that was performed by the power of His presence in the Lord Jesus. And the mother of the young man who was raised from the dead was filled with joy. God was there to tend to all their needs.

God is here. He has visited His people. And He abides to tend the needs of those who call upon Him.

That does not mean that He stops funeral processions and awakes the dead we are burying. But it does mean that we need not sorrow "as those who have no hope." It does not mean that life shall be all sunshine and one joyous delight after another. But it does mean that with God in your life, the glory of His love and promises shines through any earthly cloud.

God is here! Reach out and clasp Him in faith. Each day, even this day, with its burden of work, temptation, and trial, is a good day with Him.

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Wednesday, October 2
HAVE YOU WONDERED?

Read Romans 9:6-13

And not all are children of Abraham because they are his descendants.

Some of the Jews who found out that Paul wrote this to the Romans must have disliked this remark. He was saying that some Israelites were not true Israelites because they had everything except faith. They were Israelites in the flesh. They were descendants of Abraham in that respect, but they were not his descendants in faith.

Today in the Christian field there are some who would not like to be questioned as to whether they are really Christian, or whether they go to church, say prayers, and give to missions simply because that's the way they happened to be brought up.

That raises a question all of us should face and answer. It may be true that it helped me that I grew up in a Christian home, but the thing that matters is that I became a child of God by what He did for me and to me and within me personally. When I know this I need not wonder about it. I will know.

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Thursday, October 3
TO BE ERROR FREE

Read Matthew 22:23-33

"You know neither the scriptures nor the power of God."

The Sadducees disliked Jesus and they were very misinformed in their opinions. They were going on bad information. When they tried to corner Jesus with a made-up problem, He started His answer by telling them they were short on knowledge. They knew neither the Scriptures nor the power of God.

Always you are off on the wrong foot when you try to make it without the most important information anyone can have. When you know the Scriptures, you know the answers to questions that uninformed people guess at. You avoid the errors of superstition and wrong conclusions. When you know the power of God you have the answer to your personal salvation in Christ, and all things that you are unable to do you can safely leave to Him. The faith you have in Him guarantees spiritual well-being in the life that now is and in the life which is to come.

It is good to be a believer!

Friday, October 4
COMPLETE DEDICATION

Read Philippians 1:20-26

But that with full courage now as always Christ will be honored in my body, whether by life or by death.

There are not many who can manage a dedication such as Paul had, of course. He was a spiritual giant. But any child of God can understand that since he has been purchased by Christ, he is no longer his own to live unto himself. He makes a dedication of his life to one great objective: "If it is to be life in the flesh, that means fruitful labor for me." The fruitful labor Paul was talking about was labor for the cause of Christ.

Then there is the other prospect, the prospect of death. Paul said he was anxious to die because that would bring him into the actual presence of Christ. "To die is gain," he said. But he was willing to leave the matter with God; whether he should live or die. In either case, he would glorify Him.

This is complete dedication. It comes by deep faith that takes hold of us and puts us wholly within the grasp of God.

Saturday, October 5
LESSONS

Read John 11:32-45

The Teacher is here and is calling for you."

Mary learned an important lesson when Jesus came to Bethany after Lazarus had died. She learned that He was able to raise the dead. She saw it happen.

Before this time she had learned other lessons. For instance, she learned that it was an excellent idea to sit at the feet of Jesus and hear His word. She received blessings from that which would never be taken from her. They became hers for eternity.

The Teacher! Jesus has much He wants to impart to all of us. Answers to the questions of life: Why are we here and what are we supposed to do; is there an answer to life's tricks and disappointments; and are we wise in choosing to follow Him?

He gives us assuring answers to all these questions and more. Let us listen to Him and learn!

Teach us Thy Truth, O God, that we may know the Way and the Life. Help us to learn of Thee. Amen.

THE CHURCH in Today's World

Conference of Deaconesses

The 33rd Biennial Conference of the Lutheran Deaconess Association of America was held at the Lutheran Deaconess Home, Chicago, Illinois, August 26-28.

Sister Anna Ebert, Directing Sister, the Philadelphia Motherhouse (ULCA), Gladwyne, Penn., presented a paper, "The Changing Pattern of the Diaconate," to initiate the study program of the conference. Sr. Anna pointed out that the Church and the Diaconate are aware of the need for self-evaluation in order that Christian faith may be more effectively expressed through love and service. Three questions were asked:

(1) Are we aware of the significance of the vigorous signs now pointing to a broader understanding of the wholeness of the Church's ministry, lifting it out of the narrow 19th century concept of deaconess service?

(2) Are we willing to let the Spirit do His creative work within the diaconate?

(3) What is the deaconess and the diaconate?

A panel of representatives from four of the deaconess homes described the present pattern of the American diaconate and plans for future programs.

Highlighting the conference was the presence of eight deaconesses from overseas. While deaconesses in Europe are numbered in the thousands, these representatives expressed great concern for new candidates and for training programs which meet the present need. Mention was made of changes in financial programs, training programs, and the matter of greater freedom in wearing a distinctive garb. These were of minor concern where the diaconate has been faced with persecution, poverty, and loneliness on one hand, and with the greater opportunity for a ministry of mercy on the other. Sister Augusta Mohrmann, speaking through an interpreter, described the ministry being carried on by deaconesses in East Germany and commented, "We are often afraid, but we do not surrender."

Newly elected officers of the conference are Sister Elinor Falk, Directing Sister, Milwaukee Motherhouse, president; Sister Grace Carlson, Directing Sister, Immanuel Deaconess Institute, vice-president; and Sister Agnes Snesrud, Bethpage Mission, secretary-treasurer.

Plan Industrial Center

Plans to set up an industrial trainin center for young Africans were an nounced in Nairobi, Kenya by th Church Missionary Society. The pr posed project was hailed by Keny civic and government leaders as a "tru example of practical Christianity."

The center is intended to train youth who complete school at 13 but mu wait until they are 16 before they ca work. Such boys often join street corn groups of "loafers" and drift into u desirable company, Anglican officia said. They said the training center wi seek to meet this problem.

Not on Sunday, please!

Sunday weddings were opposed b the Jackson Ministerial Associatio Jackson, Miss., in a resolution adopte at their regular monthly meeting.

The clergymen said they were dee ly concerned over the increasing nu ber of Sunday weddings in the city.

They noted that Sunday funera were discontinued several years ag through joint efforts of the city's mo ticians.

Representing 50,000 Lutheran deaconesses in eleven countries, the deaconesses pictur here met in Chicago following the LWF Assembly.

Shorter and shorter grows the work period each week for the American workingman. A recent survey compiled by the Labor Department says the nation is definitely moving in that direction. Already six million office workers work less than 40 hours a week. Over against this trend the Labor Department statistician sets some other figures for purposes of comparison. After the Civil War, when General Grant was President, the hours of the average work week were 70. By 1900, thanks to improved machinery and legislation, the average work week was close to 60 hours. Under President Hoover, as depression days came on, the figure shrank to 50 hours. Now the prevailing work week is one of 40 hours in five days. Labor leader Walter Reuther has indicated that, when the 1958 union-labor contracts are negotiated, one of labor's demands will be for a still shorter work week, possibly one of 32 hours in a four day period, with present pay levels or even higher provided. All work and no play, no doubt, does make Jack a dull boy. But what will much play and little work do for our Jack? That question is important in our national economy and the day comes swiftly on when it must be answered in a realistic way. It is to be hoped that the answer given will be Christian as well as realistic.

Reuther, pressing his case against the big industrialists and advocating a shorter work week, has invited some sharp, critical comment. Interestingly enough, these comments come from other than the great industrialists who might be expected to object. Dr. William Russell, president emeritus of Teacher's College, Columbia University, says: "Too much leisure with too much money has been the dread of societies across the ages. That is when nations begin to cave in. That is when they fall." Editor Clifton Fadiman, who certainly knows our American mores well, says: "It doesn't take a psychologist to predict that if we try to fill leisure time by putting a small white ball into a slightly larger hole or gawking at television crooning, we will as a people go quietly or noisily nuts." Dr. David Riesman, eminent sociologist, deals with this whole problem more constructively when he points out the need for what he calls "avocational counselors," that is, wise and inspiring personalities who will show us how to use advantageously this enlarged free time which is to be placed at our disposal.

Dr. Riesman's suggestion is one which deserves special consideration in church circles. Our busy pastors will do well to prepare themselves to be good "avocational counselors." More than that, let them at this time try to devise ways and means to enlist in useful church work some of the many people who might otherwise fritter away leisure time.

The National Education Association, through its Executive Secretary, William G. Carr, says the nation faces the problem of shortage of classroom space and of qualified teachers in a greater degree than ever. Increased enrollments, the largest in our history, in elementary and high schools, more than offset new classrooms built and additional teachers recruited. As the new school year begins there will be more over-crowding, more classes with 40 pupils or more, more half-day sessions, more teachers employed who do not measure up to professional standards. Last year's teacher shortage was 120,000. Already this year it is 135,000.

The answer? None is forthcoming. Congress failed to approve the President's recommendation for Federal Aid and so no help can be expected from that source at this time. Those opposing the President's plan, however right or well-meaning they may have been, have been more than slow in suggesting anything better. Prosperous communities with good schools cannot agree that they should be asked to send precious tax monies to communities where schools are backward. And so we drift deeper into a situation which becomes worse by the day.

DELEGATES AT UNITY CONFERENCE—Among the delegates of Eastern Orthodox Churches represented at the North American Conference on Faith and Order, Oberlin, Ohio, were, left to right, the Very Rev. Eusebius A. Stephanou, sub-dean of Holy Cross Greek Orthodox Seminary, Brookline, Mass.; Bishop Athenagoras of Elaia, dean of Holy Cross; and the Rev. William S. Schneirla, pastor of St. Mary's Syrian Antiochian Orthodox church, Brooklyn, N. Y. The conference, which had as its theme the "Nature of the Unity We Seek," was attended by 300 delegates representing 29 Protestant denominations in the United States, five Eastern Orthodox bodies, and five Canadian Churches. In addition, nearly 200 consultants and observers attended the sessions. Two years in preparation, the conference was sponsored by the Faith and Order Commission of the World Council of Churches, the U.S. Conference for the World Council, the National Council of Churches, and the Canadian Council of Churches.

Within the ELC

Cando, N. Dak.—A new parsonage was recently dedicated by the Cando Church, of which the Rev. T. A. Rykken is pastor. The new structure is located next to the church dedicated in 1948. Cando Church, formerly a part of a four-congregation parish, has been a single unit parish since 1953.

Glendale, Calif.—Salem Church, the Rev. T. G. Torvik, pastor, has voted to accept preliminary plans for the construction of its new $252,000 church. Construction is expected to begin the first of the year. It is the first phase of a 10-year program of church construction for the congregation. The present parish hall was dedicated in 1947.

Sunburg, Minn.—A new parsonage for West Norway Church, the Rev. H. S. Froiland, pastor, was dedicated in July by the Rev. G. B. Odegaard, assistant to the Southern Minnesota district president.

Sioux Falls, S. Dak. The Rev. Selmer Heen, pastor of East Side Church, announces the following staff appointments: Mrs. Luverne Crawford, parish visitor; Miss Marlys Rush, office secretary; the Rev. Orvis Hanson, youth pastor (part time); Dick Erickson, youth director (part time). During the summer, a new Schantz pipe organ was installed in the church.

Albert Lea, Minn. The Rev. Merrill Gilbertson, for the past eight years instructor of Bible at Waldorf College, was recently installed as pastor of Grace Church. This congregation, established eleven years ago, has a baptized membership of more than 1,800.

Velva, N. Dak. The new pastor of the Hope parish, consisting of North Prairie, Stenkjaer, and Hjerdal congregations, is the Rev. W. L. Hanson, former pastor of the McLusky parish.

McLusky, N. Dak. The Rev. O. G. Sahl, formerly of Larrimore, will be installed as pastor of the McLusky parish Oct. 6. This parish has recently been rearranged, the rearrangement involving merger of two ALC congregations with ELC congregations.

Torrance, Calif. The Luth. Church of the Good Shepherd, Gerald W. Garlid, pastor, was organized Sept. 3 with a charter membership of 121. First service and Sunday school session were held March 24.

Minneapolis. The Department of Home Missions announces two sponsorship projects for Home Mission congregations. Holy Cross Church, Houston, Texas, as the beneficiary of a joint sponsorship: Grace Church, Hanlontown, Iowa is loaning $15,000; and Bethlehem Church, Inwood, Iowa, is loaning $10,000. Silverdale Church, Silverdale, Wash., is the beneficiary of a loan of $15,000 from Freeman Church, Freeman, Wis.

Madison, Wis. Bethel Church, Dr. Morris Wee, senior pastor, has added to its staff a Director of Congregational Activities, in the person of Mrs. Nora Grandy, formerly of Duluth, Minn.

Green Bay, Wis. Sunday, Sept. 8, marked the culmination of a series of events at Trinity Church, the Rev. C. J. Tellekson pastor. On that day, Dr. Fredrik A. Schiotz, president of the ELC, delivered the address at the dedication of a $250,000 addition to the church and parish house. At the same time, the ninetieth anniversary of the congregation was observed.

Announcements

Zion Society for Israel will hold its 79th annual convention at Trinity Lutheran Church, Pelican Rapids, Minn., on Oct. 11, 12, and 13.

Circuit Conventions

Range WMF, Oct. 8, Our Savior's Church, Aurora, Minn. Speaker: Missionary J. M. Homerstad of Japan.

Austin WMF, Oct. 9, Bear Creek Luth. Church, rural Grand Meadow, Minn. Speakers: Mrs. B. M. Christensen and Missionary Mildred Knapcik.

Story City WMF, Oct. 1, Bethlehem Church, Slater, Iowa. Speaker: Missionary F. S. Hallanger of Madagascar.

Clearwater WMF, Oct. 11, Zion Church, Oklee, Minn. Speakers: Missionary Reuben Johnson and Pastor A. N. Skogerboe.

Sisseton WMF, Oct. 10, American Evang. Luth. Church, Milbank, S. Dak. Speaker: Missionary Daniel Vinge from Japan.

Yankton WMF, Oct. 3, Grace Church, Parker, S. Dak.

Pelican Valley WMF, Oct. 3, Hedemarken Church, Rothsay, Minn. Speaker: Mrs. Sterling Simonson.

Cent. Wis. WMF, Oct. 1, Immanuel Church, Wausau, Wis. Speakers: Miss Clara Jones and the Rev. Glenn W. Bragstad.

Milaca WMF, Oct. 20, 3:00 P.M., Clariss Minn. Speaker: Lyla Syvesind.

Milaca WMF Workshop, Oct. 29, 10:0 A.M., Central Church, Elk River, Minn. Speak ers: Mrs. R. C. Reinholtzen and Mrs. Sterlin Simonson.

Windom WMF, Oct. 2, 10:00 A.M., Englis Luth. Church, Walnut Grove, Minn. Speaker Mrs. T. Arnold Thompson, Mrs. Victor Swai Mrs. G. T. Norswing.

Evangelists' Schedules—October

ALLEN LEE:

Sept. 29-Oct. 3.....Birchwood, W
Clarence Johnson, Past
6-10.....Superior, W
Ted Nelson, Past
20-24.....Goodridge, Min
Bernard Heltne, Past
27-30.....Riverdale, No. Da
Howard Benson, Past

T. W. TYSDAL:

Sept. 29-Oct. 3.....Ft. Ransom, No. Da
Roger C. Paulson, Past
6-16.....Opheim, Mon
John Gilmore, Past
20-24.....Huxley, Iow
H. Stoutland, Past
27-31.....LeRoy, W
Paul Sanders, Past

CARL OPSAHL:

13-17.....Fordville, No. Da
Allan Skindlov, Past
20-24.....Sentinel Butte, No. Da
Oscar Olsrud, Past
27-31.....Beach, No. Da
Oscar Olsrud, Past

H. O. EGERTSON:

1-6.....Newman Grove, Ne
J. L. Quam, Past
8-13.....Mission Hill, So. Da
W. L. Vaswig, Past
15-20.....Platte, So. Da
L. W. Stadem, Past
22-27.....Escanaba, Mic
John DeBoer and A. Jones, Pasto
(Joint meetings and Reformation Rally under sponsorship of Lutheran Free Church and Augustana congregations.)
28-31.....Concordia, Minneapolis, Min
C. S. Lystig, Past

O. C. HANSON:

6-10..Preaching Mission-St. Louis Park, Min
Stewart Dale, Past

OSCAR ENGEBRETSON:

6-10.....Bible Conference Speak
St. Anthony Park, Min
A. G. Lewis, Past

P-T-R Missions

13-17.....Luverne-Sioux Falls Circu
Dr. Oscar C. Hanson, Rev. G. S. Helgese
Rev. Oscar E. Engebretson, and Dr. Conr
M. Thompson.
27-31.....Clearwater-Bemidji Circu
Dr. Oscar C. Hanson, Rev. G. S. Helgese
Rev. Oscar E. Engebretson, and Dr. Conr
M. Thompson.

Want Ads

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56 acre farm, completely modern near rtile, Ia. 530-5A

omes

2 story house with 2 lots located in Ken- t, Ia. 530-6B

Almost new duplex. Very reasonable. In Ia. 530-7B

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eeded a parish worker in a Minn. ELC ch whose duty will be primarily in the of education, with some organizational k. Pay is open. 530-15F

ngle man of good character wanted for l sheep farm. Chores and some other c. Age 50-65. Wages and qualifications fired in first letter. Lutheran preferred. 530-16G

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